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INSCRIPTIONS FROM THE ACROPOLIS OF HALAE¹

THE inscriptions forming the subject of this paper were found, with the exception of No. 6, which is here published for the second time,² in the course of excavations at the site of ancient Halae carried on by Miss Walker and myself under the auspices of the American School of Classical Studies at Athens. They do not, however, represent the complete epigraphical material, as the grave stelae will be published in connection with an article on the necropolis of Halae. The yield of inscriptions, even

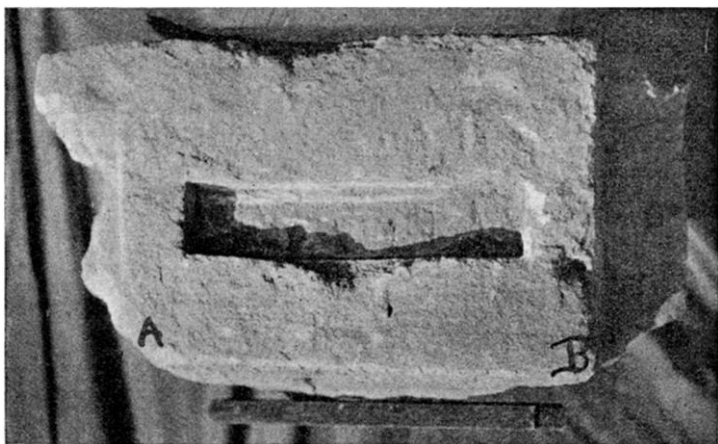


FIGURE 1.—TOP OF STONE IN WHICH INSCRIPTION NO. 1 IS CUT

allowing for the fact that the acropolis has as yet been only partially excavated, was smaller than we had hoped for, especially if one considers that the fragments No. 4 and No. 5 represent

¹I wish to thank Professor George H. Chase and Professor James R. Wheeler of the managing committee of the American School of Classical Studies at Athens for helpful advice and criticism. Mr. Pappadakis, Ephor of Antiquities for Boeotia and Locris, very kindly put his transcription of inscription No. 1 at my disposal.

²*B.C.H.* xxvi, 1902, pp. 333 ff.

the only epigraphical reward for the removal of a perfect network of Byzantine walls that everywhere covered the more ancient constructions.

No. 1. Length 0.31 m., height 0.08 m., thickness 0.22 m., height of letters 0.01–0.035 m.

The oldest inscription found on the acropolis of Halae is a private dedication in the form of two hexameter lines inscribed upon three of the vertical sides of a "poros" base. It lay inside of the west wall of the acropolis at a point where the profusion of bronze ornaments, bone implements, terra-cottas, vase fragments and broken sculpture proved that we were dealing with the débris of discarded or pillaged temple offerings. A narrow cutting on the upper surface (length 0.125 m., width 0.05 m., depth



FIGURE 2.—INSCRIPTION NO. 1; FRONT VIEW

0.03 m.) indicates that it may originally have supported a stele or more probably a statue of the flat archaic type, which, like the one dedicated by Nicandra of Naxos, was fitted into its base by a narrow ledge of stone projecting beneath the actual plinth. A carelessly executed shallow cutting on the bottom may date from a period of re-use. The stone is peculiarly shaped, having been framed originally at the back and the base of the three inscribed sides by a protruding rim now fully preserved only at the back (width 0.065 m.). No less peculiar is the manner in which the verses have been placed upon it by the stone cutter, who evidently inscribed them before setting the stele and worked with more regard for his own convenience than the final appearance of the monument. Holding the stone in what was finally to be a reversed

position, he began at the lower right hand corner in large, well-spaced letters, and upon reaching the lower left hand corner turned the stone upside down and continued in the opposite direction, crowding the letters together at certain points. In consequence of this they are exceedingly irregular in size (note the variations in the single word *φιλαῖσιν*). But examples of similar awkwardness in the execution and placing of archaic Greek inscriptions are by no means rare, and two typical cases may be quoted in connection with our own. On a sixth century dedication from the sanctuary of Ptoian Apollo,¹ inscribed on the horizontal surface of the plinth of a statue, the second line is similarly reversed instead of being written *βουστροφηδόν*. The inscription on a double altar of Athena and Hera from Crissa in Phocis² begins at the

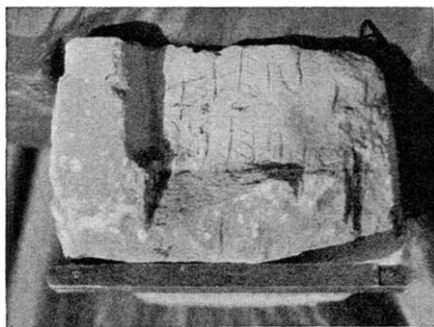


FIGURE 3.—INSCRIPTION NO. 1; SIDE VIEW

lower right hand corner with a retrograde line and continues *βουστροφηδόν* up the stone.

Εὐφάνδρος μ' ἀνέθηκε [κόρ]ον
περι[κ]αλέα πο . . ν
[χ]έρσι φιλαῖσιν ἔδο[κεν]
τάθ[α]ναι [πολ]ύχ[οι]

The loss of the final letters in the right and left hand corners of the inscription is due to the action of rain water. The

channels are still plainly visible on the stone. The initial letter of the word here given as *περικαλέα* appears rather as an Ξ on the photograph taken from the squeeze, but a careful examination of the stone suggested, although the indications were not sufficient for absolute certainty, that only the left upright hasta and the upper part of the right one had the clean cut, firm character of an intentional incision. What is left of the ρ is not sufficient to exclude the possibility of a different restoration. The π following *περικαλέα* is clearer on the stone than on the photograph and the same is true of the letters $\iota\chi$ of *[πολ]ύχ[οι]* which, although shallow and crowded together, are quite certain. The final letters *οι* seem to have turned the corner in a manner similar to the first alpha of *περικαλέα*. The restorations, with the

¹ *I.G.* VII, 273.

² Roberts, *Introduction to Greek Epigraphy* I, p. 230, No. 228.

exception of the words following ἀνέθεκε and περικαλέα, are, I believe, fairly certain, determined as they are in part by the exigencies of space and metre. For the first of these κόρον is the more probable, if we think of the dedication as commemorating a victory in some local Athenaic festival; but θεόν would be preferable if the base supported a statue of the goddess herself.

The word following περικαλέα offers some difficulties. There is room for two or at most three crowded letters between ο and ν. ποιῶν (ποιῶν) would fit admirably as far as the sense is concerned, but the form is unsatisfactory. One would expect ποιήσας.¹ Accepting the restoration κόρον one might read κόρον περικαλέ', "Απολον,² but the very probable occurrence of the name of Athena in the second verse, taken in conjunction with the fact that the excavations yielded no evidence for the worship



FIGURE 4.—INSCRIPTION NO. 1; FROM A SQUEEZE

of Apollo, makes the invocation to that deity doubtful, although by no means impossible. We should then have a case similar to that of an inscription from the Acropolis at Athens, which apparently commemorates the raising of a statue of Athena as a thank-offering to Poseidon.³

¹ The inscription of the sixth century from Melos, Loewy, *Inscripfien Griechischer Bildhauer* No. 5, gives some support to such a restoration:

Παῖ Διός 'Εκφάντω δέξαι τόδ' ἀμειφές ἄγαλμα,
Σοὶ γὰρ ἐπευχόμενος τοῦτ' ἐτέλεσσε γρόφῳ.

² Cf. Dittenberger, *Sylloge Inscr.*² No. 588 I 41.

'Ιστιαιεὺς μ' ἀνέθηκε(ν) Κάλλωνος ὕπερ, φίλ' 'Απολλον,
Τήνδε συναμφοτέροις εὐτυχίην ὅπασον.

³ Hoffman, *Sylloge Epigr. Graec.* No. 256.

[τῇ]νδε κόρην ἀνέθηκεν ἀπαρχήν [Ναύ]λοχος ἄγρας
ἦν οἱ ποντομέδ[ων χρυ]σοτρία[ι]ν' ἔπορεν.

Hoffman comments: "statua non Minervae sed Neptuno dedicata fuisse videtur."

ἐδο[κεν]: The movable ν is necessary in order to make position. [τὰθά]ναι [πολ]ύχοι: In spite of the unpleasant effect of the diaeresis at the end of the third foot, this restoration is made practically certain by the letters preserved on the stone,¹ and is further supported by the fact that inscription No. 2 found near it, also contains a dedication to Athena with the formula ἀνέθεαν τὰθάναι. Furthermore the preponderance of feminine ornaments among the bronzes of the temple deposit suggests the shrine of a goddess rather than of a male divinity. The space on the stone does not allow of the more regular metrical ending ἐδοκεν Ἀθαναίαι πολύχοι, nor would this form of the name be likely to occur in this region at so early a date.

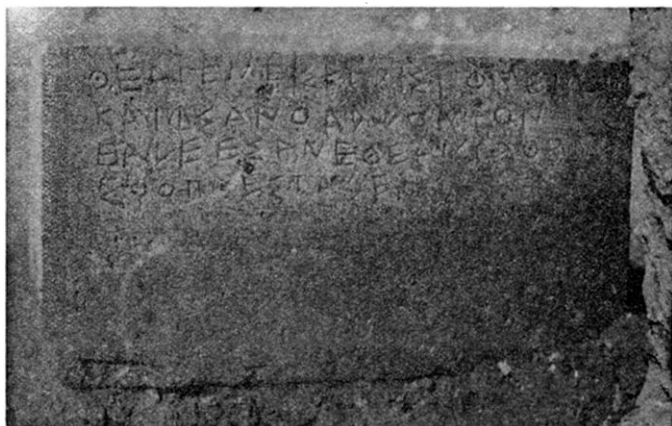


FIGURE 5.—INSCRIPTION No. 2

Date.—The inscriptions of Locris are too few in number to offer a satisfactory basis for comparison, but a careful study of the early inscriptions of Boeotia seems to justify our placing the dedication well within but not earlier than the second half of the sixth century. The four barred sigma and the theta crossed at right angles, which offer perhaps the best criteria for judging, appear very early in Boeotia.

No. 2 is a rectangular base of hard limestone (length 0.70 m., height 0.36 m., thickness 0.875, height of letters 0.02–0.035 m.), perfectly preserved except for a small break at the bottom. The

¹ Allen 'On Greek Versification in Inscriptions,' in *Papers of the American School of Classical Studies at Athens*, IV, p. 125 gives two other examples of crasis of τὰι Ἀθάναι, one in an inscription from Attica (VI–V century) and the other from Posidonia (VI century).

top has a shallow oblong cutting for the insertion of the plinth of a stone statue. It was found just inside of the west wall of the acropolis and, although not *in situ*, could not, on account of its great weight and excellent preservation, have been moved very far from its original position.

Θεαγένης κ' Ἀριστομένεος
Καὶ Φσανῶ ἀρχόντων
Ἡλεῖς ἀνέθεαν τὰ θάναί
Σφόπα ἔστασε

The inscription records the dedication of a statue to Athena by the people of Halae, and its main importance in connection with the excavations as a whole lies in the fact that it gives us the first definite proof of the correct identification of the site and the

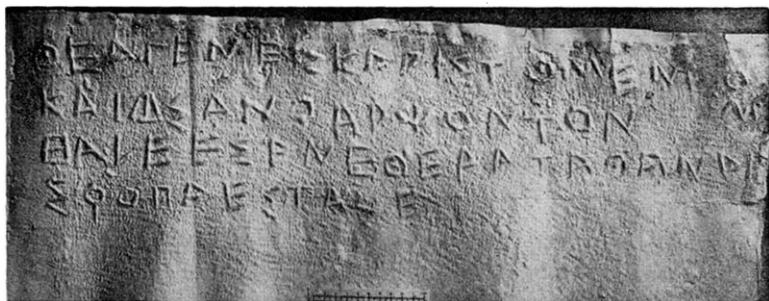


FIGURE 6.—INSCRIPTION NO. 2; FROM A SQUEEZE

name of what was in all probability the chief divinity worshipped on the acropolis.

The use of the names of three archons instead of a single eponymous one for the dating of a public inscription is somewhat unusual, although we have several archons recorded in the text of inscriptions from other cities of Northern Greece. An inscription from Physkos in Ozolian Locris, for example, is dated by the name of a single archon and the month of the year, but two additional archons are mentioned in the body of the inscription.¹ An inscription of the second century from Narthakion, in which the eponymous *στρατηγός* of Thessaly is first mentioned and then the three local archons, offers the closest parallel.²

¹ *S.G.D.I.* 2097, l. 6, Ἐν δὲ Φυσκείοις ἀρχοντος Εὐκλείδα μηνὸς Ἀράτου,

ll. 13-14, ἀρχοντες Εὐνίκος, Εὐκλείδας, Δαμοκλείδας.

² *I.G.* IX₂, 89: Στραταγέοντος τῶν Θεσσαλῶν Λέοντος τοῦ Ἀγ[γ]ήσιππου Λαρισαίου, ἐν δὲ Ναρθακί[ω] ἀρχόντων Κρίτωνος τοῦ Ἀμεινία, Πολυκλέος [τοῦ. .] δίππου, Γλαυκέτα τοῦ Ἀγελάου.

L. 2. The name Ψανός occurs here for the first time and may originally have been a nickname from ψανός or ψηνός "Bald head."¹

L. 4. In Σρόπα we have another of the masculine names in ā of frequent occurrence in Northwest Greek.²

L. 4. Although there is no exact parallel for the use of ἔστασε as implying a definite function, it seems probable that Σρόπα either himself provided the money for the monument voted by the people or saw to the disbursement of the city funds and the erection of the statue, acting in some such capacity as that of the ἄρχων ἐπὶ τὸ ἄγαλμα mentioned in a dedication of the Thespians at the shrine of Ptoian Apollo.³ In an inscription from Orchomenos, dated by Dittenberger around 250 B.C.,⁴ mention is made of several such archons, ἄρχοντες ἐπὶ τὰν ἐπισκευὰν τῶν ἀγαλμάτων. In Athens a special board was frequently appointed to attend to the erection of statues, and their duties were clearly defined, as in the following inscription of the year 286–285 B.C.:⁵ στῆ[σαι δ]ὲ α[ὐ]τοῦ καὶ εἰκό[να χ]αλκῆ[ν] ἐφ' [ἑ]π[ο]ν ἐν ἀγορᾷ τῆ[ς δὲ] πόλ[εω]ς καὶ τῆς στά[σ]εως ἐπι[μελ]ῆ[σθαι το]ὺς ἐπὶ τῇ[ς] διοικ[ή]σει.

Date.—In this inscription we must again rely upon the forms of the letters for dating. It probably falls within the first quarter of the fifth century.

No. 3. Length, 0.32 m.; height, left, 0.42, right, 0.38 m.; thickness, 0.09 m; height of letters, 0.01–0.017 m.

No. 3 is inscribed on a block of the soft reddish-yellow "poros" of which the second system of fortification walls is made. It was found broken in three pieces at the bottom of a well which contained in addition many painted architectural blocks and fragments of terra-cotta statuary. The stone is incomplete only

¹ Simonides Iambicus 36.

² Solmsen, *Rheinisches Museum*, 1904, p. 481, in his article entitled 'Eigenamen als Zeugen der Stammesmischung in Böotien' gives a long although not complete list of such names and adds: "Der Mangel des Σ . . . ist, wie doch einmal bestimmt hervorzuheben verdient, etwas spezifisch westgriechisches."

³ *I.G.* VII, 4155:

Θεσπιεῖς ἀνέθε[αν]
Ἀπόλλωνι Πτωτοῖ
Θεοδώρῳ προφατεύ[οντος]
ἄρχοντος ἐπὶ τὸ ἄγαλμα
Ξενοφίλῳ Θεομναστ[ῶ]

⁴ *I.G.* VII, 3192.

⁵ *I.G.* II, 312 l. 57 ff.

at the bottom, except for abrasions around the outer edge and slight lacunae at the jointing of the three parts. The mending was unfortunately done with a heavy black cement, so that the



FIGURE 7.—INSCRIPTION NO. 3; FROM A SQUEEZE

pieces are not quite so accurately set as their state of preservation would have permitted. Owing to the uneven wearing away of the inscribed surface, the letters are now of greatly varying

thickness and it has become impossible to decipher all of line thirteen.

- ἄρχοντας Φίλωνος τῷ κοινῷ Βο-
ιωτῶν ἐπὶ πόλιος δὲ Μικκίνα,
πολεμαρχιόντων Καλλιφάνι-
ος Βίττα, Φυτόλλωνος Μνάσην-
5 ος, Κλεμάχου Μνασίτα, γραμ-
ματίζοντος Μικρίνα Διοδώ-
ρου, προταν[ε]υόντων Ἐπικρά-
τεος, Ξε[νο]κράτεος, Μενεκ-
ράτεος, Τίμωνος, Οφέλάνδρ-
10 ου, Κλεομένης, χορα-
γίωντων κωμωδοῖς Μικκίων-
ος, Τίμωνος, πεταμυφάντει-
ραι Καλλιθέα, Χαρενίκα . . . νει-
α, πεντάμεροι Εὐδαμίδας
15 Ἀγησίπολις, Μενεκράτης,
Παιδίνας, τοᾶρδι Ἐπάρμο-
στος, Χαρίνοστος, Νίκων, Κα-
λλικράτης, λανπάδαρχοι Κλ-
έαρχος, Ξενοτιμίδας, τάπο-
λόγοι Τιμόλαος, Εὐπόλεμ[ος],
Ξεναίνε[τος].

The inscription, which contains a list of officials, is important in that it gives us the first epigraphical mention of Halae as a member of the Boeotian league.

L. 1. ἄρχοντας Φίλωνος τῷ κοινῷ Βοιωτῶν: This is a variant of the formula usually expressed by ἄρχοντας ἐν(τῷ) κοινῷ Βοιωτῶν, ἄρχοντας Βοιωτοῖς (Βοιωτῆς) or simply ἄρχοντας ἐν (τῷ) κοινῷ. The archon Φίλων is mentioned in two inscriptions of the neighboring Hyettos¹ and in four from Oropos,² while the name can be correctly restored from that of the eponymous priest of Amphiaraios in a fifth from Oropos.³ That there were either two archons by the name of Φίλων or preferably two years of the same archon⁴ is proved both by the Hyettos inscriptions, where the

¹ I.G. VII, 2813, 2815.

² Ibid. 247, 255, 273, 278.

³ Ibid. 300.

⁴ Nos. 2813 and 2815 from Hyettos are inscribed on the same block, and as Dittenberger points out in commenting upon No. 2813, if two archons of the same name had held office at an interval of only a few years, the formula would probably have been expressed as in 2814 Τεμασθίω τῷ δευτέρῳ or in 2821 Θρασυλάω τῷ οὐστέρῳ.

name appears in combination with different local officials, and by those of Oropos, three of which give the eponymous priest Nikippos¹ and two the priest Theodoros.²

Larfeld³ dated the inscriptions from Hyettos as falling between the years 223–197 B.C., doubtless on the basis of epigraphical evidence, but that varies so greatly even within the same inscription that it could never have had very much value and is now superseded by the ingenious combination of historical evidence given by Dittenberger in full in connection with *I.G.* VII, 237. Briefly stated, it is as follows: Inscription *I.G.* VII, 271, records the erection by the son of the priest Diodoros of a statue to his father, who in No. 236 is mentioned as priest of Amphiaraios when Charidamos was archon of the Boeotian league; therefore all inscriptions appearing on the same base with 271 must be later than the year of the archon Charidamos. Among these are two of the archon Dionysios who, on the basis of *I. G.* VII, 298, is dated after 270 B.C. and before 246 B.C.⁴ But between Charidamos and Dionysios the following archons must be placed:⁵ Φίλων, Ἰππαρχος, Ἀπολλόδωρος, Ἀριστόμαχος, Ἀρτίλαος, Νίκων, Πρωτόμαχος, Φιλόξενος. If we take for granted that No. 298 falls in the latter years of Ptolemy's reign around 250 B.C., we get an approximate date for Philo between 260 and 250 B.C., and a comparison of the letters in the various Philo inscriptions makes the latest possible date preferable.

L. 5. *γραμματίζοντος*: The inscriptions of the Boeotian league from cities that were originally Boeotian usually have the form *γραμματίδδοντος*. *γραμματίζοντος* occurs in an inscription from Chaeronea of the second century B.C.⁶

L. 7. This is the only inscription of the Boeotian league in which the members of the Prytany are mentioned. The form *προτανεύοντων* in place of *πρυτανεύοντων* is here found for the

¹ *I.G.* VII, 255, 273, 278.

² *Ibid.* 300, 247.

³ Larfeld, *Sylloge Inscr. Boeoticarum*, XXXV.

⁴ *I.G.* VII, 298, is inscribed upon the pedestal of a statue erected in honor of Arsinoe, the sister of Ptolemy Philadelphos, to whom she was married probably in 271–270 B.C. It reads: ἀρχοντος . . . Διονυσίου . . . ἐπειδὴ Φορμίων ὁ βυζάντιος φίλος ἐστὶ τοῦ βασιλέως Πτολεμαίου . . . Ptolemy died in 246 B.C.

⁵ A review of all the evidence would lead too far afield, and as it is based primarily on the relative positions of the inscriptions on the pedestals of statues it can be studied to advantage only in connection with the Corpus, *I.G.* VII.

⁶ *I.G.* VII, 3294.

first time outside of inscriptions in the Lesbian dialect and eight Attic non-official decrees of the years 329–285 B.C.¹

L. 10. It is undoubtedly due to an error of the stone cutter that the name Κλεομένης appears in the nominative. As there is no analogy for a board of Prytanes, even in a small city, consisting of only three members, it is better to suppose that the patronymics are here omitted, as they are in the remaining part of the inscription, and that there were six members.²

L. 12. In the πεταμνυφάντειραι, who are mentioned here for the first time, we have evidently women acting in an official capacity, as πετάσματος ὑφάντειραι, weavers of the spreading cloth. May there not have been a garment woven for the Athena of Halae such as the women of Athens made for their goddess and those of Elis for Hera at Olympia?

L. 13. There are signs of some confusion in this line. An iota can still be read under the theta of Καλλιθέα and the last three letters are crowded together. The last of the three feminine names is partially obliterated.

L. 14. In πεντάμεροι we may have the first mention of officers appointed for a period of five days, whose activities, unfortunately no further defined, appear in the participle πενταμαριτεύων in the inscription of the Labyadae found at Delphi.³ The form πεντάμεροι would, of course, be a variant of the form πενταμαρίτας implied in πενταμαριτεύων. A committee appointed for a period of thirty days τὸ τριακοντάμερος, whose members must have been known as the τριακονταμερίται, is mentioned in an inscription of the first century B.C. from Phintias.⁴

L. 16. τοᾶρδι must, I think, be taken as an abbreviation of the formula ἄρχοντες τῷ ἱερῷ as it appears in inscriptions of about the same period from Orchomenos.⁵ The office may also

¹ Hoffmann, II, 364; Meisterhans, *Grammatik der Att. Inschriften*³, 24, 14.

² At Delphi, where the names are also given without patronymics, the Prytany consisted of eight men; *S.G.D.I.* 2502, 2504, etc.

³ *S.G.D.I.* 2561 D 16; Homolle, *B.C.H.* 1895, pp. 46 ff.

Θοῖναι δὲ [τ]αῖδ[ε νόμιμ]οι. Ἀπέλλαι καὶ
Β[ουκάλ]για Ηγηραῖα, Δαιδαφ[όρια]
καὶ Ἑράκλει[α] καὶ κ' αὐτὸς θύη ἱεραή[ει]ον, καὶ
κα λεκχοῖ παρή[ι], καὶ κα ξένοι Φοι παρέωντι
ἱεραῖα θύοντες, καὶ κα πενταμαριτεύων τύχη.

⁴ *I.G.* XIV, 256 l. 27 ff.: εἰς δὲ τὰν κατασκευὰν | τὰς στάλας ἐξοδιάζει τὸ
τρί|ακοντάμερος καθὰ κα [ἀ] βουλὰ | καταν[α]γραφῆσθαι[.]

⁵ *I.G.* VII, 3191, 3192.

be expressed by a single word, as in *I.G.* VII, 3204, *ιαραρχιόντων Σωκρά[τιος] Καφισοδώρω*, etc. The form *τοάρδι* is peculiar, but in view of the fondness for contraction shown in all these inscriptions, must, I believe, be accepted as intentional and cannot be attributed to an error on the part of the stone cutter.

L. 18. The *λανπάδαρχοι* are constantly mentioned in Greek inscriptions either under this name or as *γυμνασιάρχοι*, and an inscription from Delos is perhaps worth quoting in this connection as it gives an interesting description of their official duties¹: *Αἰρεῖσ[θ]αι [δ]ὲ καὶ γυμνασιάρχο[ν] ἅμα ταῖς ἄλλα[ις] ἀρχαῖς μὴ νεώτερον τ[ρ]ι[ά]κοντα ἐτῶν τοῦτον δὲ ποι[εῖ]ν [λα]μπά[δα] τῶν [ν]εωτέρων τῇ ἑορτῇ καὶ τ' ἄλλα ἐπιμε[λεῖ]σθαι τὰ κατὰ τὸ [γυ]μνάσιον κα[ὶ] ἐξάγειν [ε]ἰς μελέτην ἀκοντισμοῦ καὶ τοξικ[κ]ῆς καὶ καταπαλταφεδίας, τρις το[ῦ] μην[ος].*

L. 19. *τάπολόγοι*: Here again the participle governing *τάπολόγοι* seems to have been omitted as in the formula *τοάρδι*. The use of the word *ἀπόλογος* as the equivalent of *ἀπολογισμός* is mentioned by Hesychius. In an inscription from Thera of the end of the third or beginning of the second century, that is only slightly later than the inscription under discussion, it appears used in the same way.² The more common use of *ἀπόλογος* is in the sense of *λογιστής* and the *ἀπολόγοι* appear as judges in a case of collecting fines, in an inscription from Thasos now lost.³ A very interesting *ἀπολογία* is given in an inscription from Lebadeia.⁴ Inscriptions found in the recent excavations at Thasos are said to mention the *ἀπολόγοι*,⁵ and they are also recorded in an inscription from Acragas of about 210 B.C.⁶

Of the names mentioned in the inscription only a few are new, and I shall comment only upon the more unusual ones.

L. 2. *Μικκίνας*, written variously with or without the double

¹ *C.I.G.* II, 2360, 21 ff.

² *S.G.D.I.* 4706, 1: *Εἰ δὲ κα ἄλλον ἐλγται τὸ κοινόν] γραμματοφύλακα, ἀποδώσει τῷ αἰρε[θέντι μετ' αὐτὸν ἐν συλλόγῳ δι' ἀπολόγου.*

³ *I.G.* XII₃, 265: *'Ὅπως δὲ τὸ χωρίον καθ[αρὸν] | παρέχειν ἐπιμέλῃσθαι τὸν ἀγορηνόμον καὶ τὸν ἱερέα τοῦ | Ἀσκληπιοῦ τοὺς | ἐκάστοτε ἔοντας ἦν δὲ μὴ ἐπιμέλονται, | ὀφείλῃν αὐτοὺς τῆς ἡμέρης ἐκάστης ἡμῖλεκτον ἱρὸν τῷ | Ἀσκληπιῷ δικάζεσθαι δὲ τοὺς ἀπολόγους ἢ αὐτοὺς ὀφείλῃν.*

⁴ *B.C.H.* 1901, p. 366.

⁵ *Arch. Anz.* 1914, p. 165, 'Weihungen Thasischer Magistrate *θεωροί, ἀπόλογοι.*'

⁶ Larfeld, *Handbuch*, p. 418, M. 553: *Τοὺς δὲ ταμίαις ἐξοδιάξει ἐς τὰ προγεγραμμένα ὅσον κα χρεία ᾗ, καὶ φέρειν τὰν ἐξοδὸν διὰ τῶν ἀπολόγων.*

κ, appears in Thessalian, Phocian, Corcyrean and Boeotian inscriptions.¹

L. 4. *Βίττας*: The form *Βίττος* appears three times in inscriptions from Delphi² and in one of these as a Locrian name.³ The feminine forms *Βίτα*⁴ and *Βιττώ*⁵ are known from Thrace and Cos respectively. *Βίτων*, by far the most common masculine form, was frequent in Argos and Arcadia.

L. 4. The name *Φυτόλλων* appears nowhere else to my knowledge, although it may be the correct restoration for *I.G. XII₂, 3293*.

L. 5. *Κλέμαχος*: A Megarian archon of that name is mentioned in the form *Κλείμαχος* in the inscription *I.G. VII, 27, l. 51*.⁶

L. 9. *Ὀφέλανδρος* is mentioned twice in Boeotian inscriptions.⁷



FIGURE 8.—INSCRIPTION NO. 4; FROM A SQUEEZE

L. 11. *Μικκίων*: Lucian records a pupil of Zeuxis of that

¹ *I.G. IX₂, 234*.

S.G.D.I. II, 2172, l. 5.

I.G. VII, 2989.

² *S.G.D.I. 2520, l. 12, 2522.*

³ *S.G.D.I. 2536, l. 16, Δοκρῶν ἐκατέρων*

Προάνδρῳ Προάνδρου Φόλαι

Νικάνδρῳ Βίττου Τριχονεῖ.

⁴ Boeckh, 2014.

⁵ Cos, Inscr. 2236.

⁶ *I.G. VII, 27*: For the form *Κλείμαχος* cf. Buck, *Greek Dialects*, p. 20 a: "Boeotian e generally had a relatively close sound and the spelling ei occurs occasionally even before a consonant." An inscription from Delphi (400–350 B.C.) also gives the form *Κλείμαχος*.

⁷ Coronea, *I.G. 2872*; Thisbe, *I.G. 2314*.

name,¹ and it appears twice in inscriptions from Arcadia² and in a manumission decree from Hypata.³

L. 13. *Χαρενλκα*: The masculine form *Χαρενλικος* is found in an inscription from Sparta.⁴

No. 4. The fragment of the upper part of an inscription recorded on the same soft yellow stone as No. 3 was found in a Byzantine wall. Height 0.255 m., width 0.38 m., thickness 0.125 m., average height of letters 0.015 m. The inscription is surmounted by an ornamental gable, the apex of which is broken



FIGURE 9.—INSCRIPTION No. 5; FROM A SQUEEZE

off. It is also broken at the bottom and right side. Only the introductory formula can be restored:

[ἄρχ]οντος τῷ κοινῷ Βοιωτῶν
 [Νίτ?]κωνος
 [ἐπὶ πόλιος δὲ] Κλευομά[χ]ου
 [πολεμαρχ]εόντων
 - τεῖδα Χάρρηος
 [γραμματίζον]τος . . ν(ετ?)μα.

¹ Lucian, *Zeuxis* VII, 2.

² *I.G.* V₂, 36, 101; *I.G.* V₂, 35.

³ *B.C.H.* 1902, p. 392.

⁴ *I.G.* XIII₁, 306.

L. 2. Νικωνος: The Boeotian archon Νικων is mentioned in an inscription from Oropus dating from about the middle of the third century B.C.¹

No. 5. Fragment of the lower part of an inscription recorded on a hard bluish limestone. Height 0.21 m., width 0.195 m., thickness 0.108–0.11 m., average height of letters 0.007 m. It was found in a Byzantine wall and is broken on all sides although only very slightly at the right side and at the bottom, where the inscription is still intact. Only a few names with their patronymics are preserved:

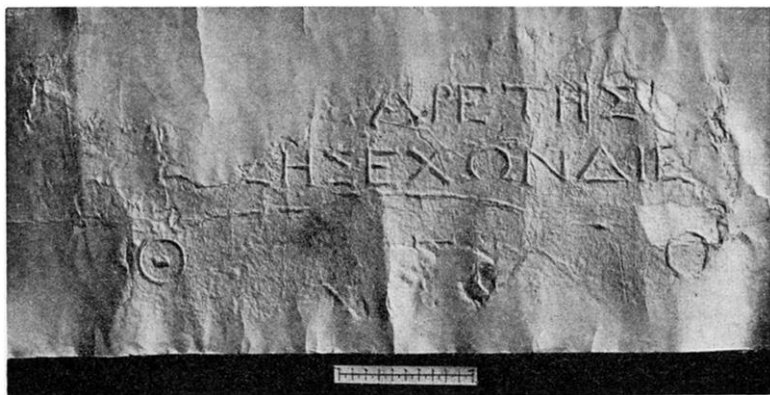


FIGURE 10.—INSCRIPTION No. 6; FROM A SQUEEZE

ινε
 μωνο
 ωνος Δα
 Νικόμαχο[s or υ]
 ου Νικων Τελευ
 [μάχου?.....Φι]λόξενος Κάλλω

No. 6 is inscribed on a block of bluish limestone which has been further broken since it was first published by Jardé and Laurent.² Height 0.275 m., length 0.55 m., thickness 0.55 m., height of

¹ *I.G.* VII, 251.

² *B.C.H.* 1902, pp. 333 ff. Jardé and Laurent read:

ωνα
 αρετης
 στησεχωνδιε
 θ ε ο

letters 0.027 m. The stone is broken on both the left and right side and at the bottom. Two cuttings for hook clamps appear at the top of the left side showing that the stone formed part of a succession of blocks and supported some large statue or group. As there are, however, no dowel holes or cuttings for the insertion of the statue on the top surface of the inscribed block, it may have been surmounted by an equestrian figure, in which case the legs of the horse would have been fastened to the right and left of our stone. To judge by the character of the letters the statue or group was erected in honor of some benefactor of the town late in the fourth or early in the third century. The inscription from Priene,¹ erected in honor of Lysimachus in 286 B.C., bears a striking resemblance to ours and we may also gather from it some idea of the elaborate nature of these honorary statues. The formula probably read somewhat as follows:

[τῷ δεινί] ἀρετῆς [ἐνεκα
καὶ διανοία]ς ἧς ἔχων διε[τέλει τῷ δάμω]
Θ ε ο ι

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¹ Priene, No. 14:

Βασιλεῖ Λυσιμάχῳ
... στήσει δὲ [ὁ] δῆμο[ς]
[αὐτοῦ καὶ] ἄγαλμα χαλκοῦν [ἐπὶ τερθίπῳ]
καὶ παραστή|σει ἐγ δεξιᾶς λ[έ]ο[ντα].